

THE  
Impartial Quaker :  
IN  
ANSWER  
TO THE  
*Impartial Churchman.*

WRITTEN by  
*Dr. Robert Warren,*  
Rector of Stratford Bow in Middlesex.

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By H. L.

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*Ingredere, ut Proficias.*

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L O N D O N

Printed, and Sold by J. Roberts, at the Oxford-Arms  
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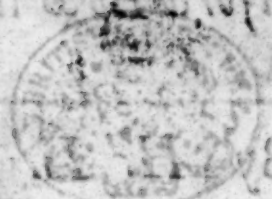
TO THE

Impartial Churchman.

Written by

Dr. Robert Warren,

Author of *Scripture* in *English*.



Inspector of the Press.

L O N D O N

Printed, and Sold by N. Rees, at the Oxford Press,  
in Pall-mall; A. Rees at the Royal Exchange;  
and A. Rees without Temple-Bar, 1781.

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## *Advertisement.*

**T**HE Occasion of these NOTES upon Dr. *Warren's Impartial Churchman*, is a Letter I received some Time ago from *A. C.* my good Friend, and Neighbour, who has laid so many Obligations upon me, that I was under an absolute Necessity to comply with his Demand.

As the Whole was at first transacted privately, this small Piece had never appeared in the World, could I have found an easier Way to satisfy the Curiosity of all my Friends, than the *Press*, which is known to make great Dispatch.

THREE Things I desire the *Reader* to observe,

A 2

*First,*

## Advertisement.

*First*, I have not pretended to follow Step by Step, Dr. *Warren*, but only to make a few General Remarks for the Satisfaction of my Friend ; but, I hope, they will be found very comprehensive.

*Secondly*, I have Religiously quoted Dr. *Warren's* Words, without the least Alteration.

*Thirdly*, This may, at first View, appear no more than a Personal Controversy ; but I make no doubt, the Reader will be well pleas'd, to find several Places of Scripture Explain'd Critically, and very differently from common Interpreters.

I long to know what Dr. *Warren* will do in respect to the Proposal, or Invitation I make him, at the latter End of this Letter. He can do no less than give me an Answer.

I have

## Advertisement.

I have not taken Notice of Doctor Warren's Picture, where he is represented in all his *Pontificalibus*, not only because that is foreign to the Question, but also because in that, he has only followed the *Example* of many others.

BUT as I am a *Biblio-iconoclast*, I cannot forbear complaining of that Practice, which is a down-right *Treason* against good Sense and Reason, as if an *Handsome Man* could not write *Stuff* and *Nonsense*, and *Hunch-back'd Æsop* not be *Witty*.

THAT Honour was formerly consecrated to the Memory of *Eminent Authors* deceased, and no Body but *Quacks* and *Empericks*, durst venture upon that Piece of *Vanity*; but now the *Contagion* is in a manner general.

I cannot deny, that in some particular Cases, an Author's *Picture* is  
a sort



## Advertisement.

a sort of *Hieroglyphick*, which discovers at once the *Beauty* of the Book, or a *Silent Logick*, which furnishes the Spectators with *demonstrative* Arguments.

*John Bunyan* being represented in a *Sleepy Posture*, is sufficient to give the Readers an extraordinary *Character* of his *Dreams* and *Visions*.

AND Old *Richard Baxter*, who has writ upon *Witchcraft*, appears so *Ghostly*, that the very *Sight* of his *Picture* carries with it a strong *Conviction* of the *Reality* of *Spirits* and *Apparitions*.

An

An ABSTRACT of *A. C's* Letter  
to the Author.

**I** *Here there will be soon a New Commission of the Peace. — I shall be sorry, not to find in it your Name, who so well deserves it. — We really want Persons of your Vigilance, Judgment, and Probity, in such a Post. — 'Tis a great deal of Pity that you exclude your self out of Places of Trust, by Prejudices of Education.*

*Pray, good Sir, read Dr. Warren's excellent Book, Impartial Churchman; there you'll find neither Invectives, nor Raillery, but sound Arguments, which take hold of the very Heart, and Consciences of Men.*

*I cannot conceive, what Objections can be made against so clear, so learned,  
and*

## An Abstract, &c.

and so solid a Treatise. — Pray be  
so kind to read it, nad when you are  
at Leasure, to give me your Opinion  
in Writing.

I am entirely,

Your most affectionate Servant,

A. C.

~~Pray send me the~~  
Excellent Book, Impartial Churchman;  
I have just had a copy. I have  
Rashly, but found arguments, which  
take hold of the very Heart, and  
Conscience of Man.

THE



T H E  
Impartial Quaker :

IN ANSWER TO

*Dr. Robert Warren.*

FRIEND A. C.

**I** Return thee my hearty Thanks for thy good Will and Affection, in recommending me very earnestly, the Perusal of *Dr. Robert Warren's Book, The Impartial Churchman* ; as a proper Mean to facilitate my *Translation* to thy Church.

THIS being a great Token of thy Love and pious Zeal, I have, in Compliance with thy Advice, read the Book *cooly, seriously, exactly*, and more than once.

BUT, tho' I am always ready to obey thy Commands, when it is in my Power to do it, give me Leave to represent the Hardship thou putttest upon me, in desiring my Opinion in Writing, of such an *elaborate Piece* as *Dr. Warren's Treatise*.

I. I approach it with great Fear, at the Sight of a powerful SPELL, which is plac'd in the Beginning, against all manner of Answers.

I fear God, and honour the King ; besides, I have Christian Charity and Love for the Members of the Church of *England*, yet I know what se-

B

vere

vere Sentence I must expect from *Robert Warren*, when I read these dreadful Words ; ‘ To represent the Beauties and Excellencies of the best constituted Church in the World, under the most auspicious Reign of the best of Kings, and the best of Queens, (whose exemplary Lives daily confirm, by repeated Instances, their Majesties Adoration of her Charms, and their Encouragement to her Support) can displease none, but those who are ENEMIES to our happy Establishment, or those who profess no Religion at all. Pref. p. 7.

I wonder he does not add [*or Traitors to the King*] for he seems to *skreen* himself behind King *George* and Queen *Caroline*, and who dare be so insolent as to attack a Man under such a Protection ?

2. THOU desirest an Answer in a short Time : Dost thou not consider, that Dr. *Warren* has been, for ought I know, these *thirty* Years in composing such a beautiful Work ? For, if I am not mistaken, it looks like the *Quintessence*, the *Elixir*, the *Alkohol*, in short, like the precious *Relicks* of all his *Sermons*, which had been very barbarous to bury in Oblivion, and deprive the Publick of such a rich Treasure.

THIS I am the more inclin'd to believe, because in several Places there is no *Coherence*, and I can even discover some *Contradictions*, or rather a generous and prudent *Compliance* with the Times. I'll give one Instance, p. 37, 38. ‘ The Church is a spiritual Corporation, settled by a spiritual Charter—Subject to spiritual Laws promulgated from above, and contained in the Code, or sacred Pandect of the Bible—This Government must be very different from the Secular—It was so originally, nor could it be otherwise.’ I take this to have been preached about the Time of Dr. *SACHEVERELL*, but *Tempora mutantur*, and so doth



doth *Robert Warren*. He thought fit to say *p.* 130, 131, 132, 133. that ‘ the Church Power is not  
 ‘ independant [tho’ settled by a Charter from  
 ‘ Heaven] Her very Convocations are called, con-  
 ‘ tinued, licens’d what to treat of, prorogu’d and  
 ‘ dissolv’d by the Crown—To affirm that the  
 ‘ Government of the State, and that of the Church,  
 ‘ are both independant, would be to run our  
 ‘ selves upon plain Contradictions and Inconsisten-  
 ‘ cies—No Man can serve two Masters—Should  
 ‘ a Jury of Criticks go upon this Case, how could  
 ‘ they bring in their Verdict on the Church’s Side.

No doubt this Sermon was made in King *George’s* Time. *Robert Warren*, to please the People, is willing to appear with or without his Surplice, *Vultu mutabilis, Albus, & Ater.*

3. THE third Difficulty I lie under in complying with thy Demand, is, that I am a plain Dealer, averse to Ceremonies and Compliments, and express my Thoughts *bluntly*, without any Ornaments or Disguise; whereas *Dr. Warren* has all the engaging Turns of Eloquence, attended with a prodigious *Copia Verborum*. See how many polite Words I have pick’d up, as they came in a few Pages,  
 ‘ *Pref. p.* 7. Adoration of her Charms *p.* 9. Steady  
 ‘ Adherence — Most gentle and perswasive  
 ‘ Motives to prevail — *p.* 11. Hold of the very  
 ‘ Heart — *p.* 12. Labour of Love — *Book p.* 2.  
 ‘ Constant Fidelity — *p.* 3. Great and signal  
 ‘ Characters — After much Search, concluded  
 ‘ the very best in the World — *p.* 4. So sensible  
 ‘ of our Felicity — Sweetly disposed — Truly  
 ‘ kind, as to strive affectionately to win — Her  
 ‘ native Lustre — Behold her in a true Light —  
 ‘ So incomparable — Very alluring — Her  
 ‘ Foundations strong — Her Superstructures so  
 ‘ stately, and her Furnitures so very choice and  
 ‘ splendid — The most glorious in the World. —



‘ p. 7. Necessary, or constituent Parts—Sound  
 ‘ and unexceptionable ——— Acme, or highest  
 ‘ Perfection———p. 11. Infusion VIVIFICATIVE  
 ‘ of LIFE, or a making Way for that Infusion—  
 ‘ NUTRITIVE, as adding to that noble Principle  
 ‘ by invigorating, or Increasing — p. 12. Closer,  
 ‘ and stronger———Can any Union be closer,  
 ‘ than what becomes one———Reiterations ne-  
 ‘ cessary—The more frequent the better, &c.

Now would not one believe *Robert Warren* to be made up with *Sugar* and *Gingerbread*. So that my Friend, thou mayst easily perceive, what Disadvantages and Discouragements I labour under, but however I obey now thy Commands; be pleased then to take Notice before I go any farther, that I am so far from being litigious, and of a Spirit of Contradiction, that very often I shall repeat Dr. *Warren's* Words, more out of a respectful and profound *Admiration* of his deep Eloquence, than to find Fault with them: Let this be said once for all.

## GENERAL REMARKS.

I. THE first Thing I observe is, *Robert Warren* in Defence of the Church of *England*, makes Use of certain *pompous* and *triumphing* Arguments which are not *commensurable* with those of the *first* Preachers of the Gospel.

‘ This certainly, *says he*, is a Church none of us  
 ‘ have the least Reason to be ashamed of, and as  
 ‘ little Reason to be afraid to own, SINCE we are  
 ‘ so well assured of their present Majesties gracious  
 ‘ Protection and Encouragement.

THAT [SINCE] does not sound well, and seems to be brought in by Head and Shoulders, with no other View, than to have an Opportunity of complimenting

plimenting the *King* and the *Queen*; for we must never be ashamed of the Truth, even in the worst of Times.

HE charges the *Dissenters* to keep up the Separation for private Views of Interest, or temporal Considerations, *Pref. p. 8.* And yet afterwards he speaks himself, *p. 154,* with great Ostentation, of the great Prosperity, Maintenance and Riches of the *Church*: Advantages which he should consider, are sufficient to foment Ambition and Hypocrisy.

DR. WARREN does not care to say with the Apostle *Paul*, and with us who are called *Quakers*, *I Cor. i. 26.* *For ye see your Calling, Brethren, how that not many wise Men after the Flesh, not many Mighty, not many Nobles, are called; but God has chosen the foolish Things of the World, and the weak Things of the World.* But the Author takes another Way, which is to extoll the Learning of the *Church*, *p. 173.* ‘ ’Tis, *saieth he*, EGREGIOUS, ‘ not only in *Divinity, Morality and Law*, but also ‘ in the *Tongues, Philosophy, Mathematicks, Astronomy, Geometry, Physick, — History, Geography, Musick, Poetry*, and the like. ‘ And no wonder, ‘ that the Studious should sometimes abound, and ‘ even overflow both with profound and polite ‘ Knowledge, when they are fed and water’d by ‘ those Springs, or inexhausted Fountains of all ‘ good and ingenious Literature, the two UNI- ‘ VERSITIES.’ Take Notice, I dont pretend to deny the Premises of this Argument, but the Use of it. I hope, Chancellour PETER KING, who is a good Man, will serve this *Reasoning* with the Writ *Non exeat Regnum*; for I am afraid, it might be of dangerous Consequence in *Popish* Countries against the poor *Protestant* Subjects.

II. I am sorry, that Dr. *Warren* is a Dealer in double *Entendre*. ‘ The Author, *saieth he*, when ‘ he



' he wrote this Discourse, had *another Intendment*  
 ' in the Publication of it, which was ——— by  
 ' the most gentle and perswasive Motives, to pre-  
 ' vail upon, if possible, the *Cool*; the *Thinking*,  
 ' the *Moderate*, the *Ingenious*, the *Christian Dissen-*  
 ' *ter*, to make the following Reflections with him-  
 ' self, as whether his Belief, that such a Way of  
 ' Worship is the right Way to Heaven, BARELY  
 ' because he has thought it to be so, through the  
 ' Prejudices of Education for so many Years, be  
 ' a sure Foundation to build upon, and unless he  
 ' pretends to Infallibility, whether he may not be  
 ' mistaken in some one or more Points, &c. *Pref.*  
 p. 9, 10.' Dr. Warren had certainly *another In-*  
*tendment*: Why does he not tell us *directly* and  
*openly*, that his Design is to weedle *Fools* and *Block-*  
*heads* into his *Church*? For in what Part of the  
 World is the THINKING Man, who has the Weak-  
 ness to claim *Infallibility*, or who believes himself  
 in the right BARELY because he thought so?

III. DR. WARREN, who calls *Schismatick*, all the  
*Dissenters* without any Distinction, seems to lay a  
 great Stress upon the Church of *England* being a  
*National Settlement*. Does he not consider, that  
 the *same* Power, which made that Foundation, has  
 thought fit to authorize the seperate *Meeting-Places*,  
 but with this Difference, that the Church of *En-*  
*gland* is straitned and confin'd within her *Notes*,  
 whereas the other Congregations are at full Liberty  
 to do what they think fit for the Good of their  
 Societies.

A National Settlement, seems to be like a *Ca-*  
*techism*, which a careful Father puts, for a short  
 Time, in the Hands of his young Children, before  
 they come to Age of Discretion; but when they  
 are able to judge for themselves, he cannot take it  
 amiss, if they *recede* in some particular Points from  
 the Letter of the Book which he gave them. Dost  
 thou



thou not remember, that thy Son *William* did in his *Infancy*, learn the History of the *Bible*, by a certain *Compendium*, which, upon the Account of *Pictures*, was very diverting to the Lad; but that some Time after, thou didst shed Tears out of Joy, when thou found him comparing the *Epilome* with the *Scripture* it self; and bitterly complaining, that now and then it differed from the original Account.

SCHISM is the Crime of Uncharitableness, Intolerance and Imposition.

THE *Priests* endeavour to make of the Laymen, as many *Parish-Clerks* to say *Amen* to their *Inventions*. Variety of Opinions, is so far from destroying the *Unity* of the *Church*, that it is very useful in promoting amongst Christians a laudable *Emulation* in the Search of Truth; and if those Differences keep within due Bounds of *Charity*, *Meekness*, *Modesty* and *Prudence*, they make in my Judgment, a more delightful *Harmony* and *Consort*, than the several *Notes* of *Prophane Musick*.

IV. My Friend, give me Leave to make Use (*mutatis mutandis*) of Dr. *Warren's* Words, p. 1.

‘ It is not my Design to make any Reflection on  
‘ other Churches, but this, I hope, may be said  
‘ without any Offence, that I know not any  
‘ Church this Day upon Earth, with which I may  
more safely communicate, than with the People called *QUAKERS*. And this I do, without any *Reward* of Three or Four Hundred Pounds a Year, and without the *Expectation* of any great *Preferment*.

THEY adhere to the true *Center* of *Unity*, *JESUS CHRIST*, the Head of the *CHURCH*, by their Profession of One *Lord*, One *Faith*, One *Baptism*, One *God*, the *Father* of all, who is *above* all. Eph. iv. 5.

THEY are also join'd to all the Members of the *mystical* Body of *JESUS CHRIST*, by *Love* and *Charity*, and their constant Endeavours to keep the

UNITY

UNITY of the Spirit by the Bond of Peace, Eph. iv. 3.  
Having Compassion one of another. 1 Pet. iii. 8.

THEY preach Purity and Holiness of Life, and such Doctrine which is answerable to the Hopes of their Calling.

THEIR Apparel is plain and modest, without Gaudiness.

THEIR LOYALTY to the SOVERAIGN is incomparable ; since they are not so in the bare writing of Canons, and Articles, but Practically Professed Enemies to Quarrels, Wars and Seditions.

THEIR MODERATION is SIGNAL, in not imposing upon their Brethren Heavy Terms of Union.

THEIR Meeting-places are very Neat and Decent, and more fitted for Use and Convenience, than for Shew, and Ostentation.

THEIR Preachers are not guilty of SIMONY ; nor do they affect any particular Habit to exalt themselves above others. Their Discourses are Grave, and Pitby, and according to the Apostle's Direction, as the Oracles of God ; for, as every Man has received the Gift, so he Ministers the same to others, 1 Pet. iv. 11.

THEY are so far from monopolizing the Desk, that they are always ready to say unto serious Strangers, Ye Men and Brethren, if ye have any Word of Exhortation for the People, say on. Acts xiii. 15.

IN short, if it was possible for the Apostles to appear a second Time upon Earth, and to be in London, and Westminster, I make no manner of Doubt, but preferably to all other Places of Worship, they would readily repair to our Meetings, as being in all Things, so conformable to the Assemblies of the Apostolical, and truly Primitive Church.



*The WARRENIAN Beauties  
and Wonders of the CHURCH of  
England, considered.*

THE *Beauties* of the Church of *England*, as deliver'd by Dr. *Warren*, in the *Introduction*, are so singular, that I'll take the Liberty to take a full View of them.

1. If we may believe *BARONIUS*, the Church of *England* is Senior to that of *Rome*, more than five Years. pag. 1.

*Answer.* Oh Strange! Admirable! Miraculous! Senior to that of *Rome* more than five Years. Such a Confession so little expected, and of a most high Importance to Religion, coming from one of the *Cardinals*, who never open, nor shut their Mouths, but for the Interest of *Popery*, makes me believe, that *Balaam's Ass* has had *Successors*, and even, for ought I know, in a continued and uninterrupted line.

2. THE Government of this Church is known to be *EPISCOPAL*, pag. 2. *Pulchrum est Episcopari*; but of this more hereafter.

3. *ISAAC CASAUBON*, the *PHOENIX* of the Learned, the *SUN* of Knowledge, the incomparable *MAN*, and the immortal Glory of his Age (as well as *Grotius* and *Forbesius* of *Aberdeen*) has declar'd, that the most entire Part of the Reformation is in *England*, pag. 2.

*Answer.* They were welcome to tell their Mind; And what then?

4. No Church can pretend to more Loyal Principles, or recommend itself more to the Favour of Princes, by the constant Fidelity of its Members, than the Church of *England*.

*Answer.* This is, no doubt, one of Dr. *War-*  
C *ren's*



ren's favourite Texts ; for he *preaches* upon it from pag. 125, to pag. 158 ; and also from pag. 169, to 173 : In all 36 Pages, the greatest Part of a Sermon.

BUT it seems he makes no Difference between bare Promises, and real Performances ; for instead of shewing that the *Church* is *actually* Loyal, which I don't deny, he proves, 'tis her Duty to be Loyal ; and that also by such odd, intricate, and far-fetched Arguments, that one may vety justly say, that Dr. *Warren* does learnedly argue *ex absurdo*. But let's hear him : ' By her first Canon, she ascribes ' Supremacy to the King. — Prerogative always ' given to Princes by God Himself, pag. 125. — ' They are spoken of, not in an abstract, but concrete Sense — of them it is notified, that they ' were ordained, *τεταγμένοι*, heedfully placed, or ' with nice Advertency ordered into their sublime ' Offices, much as Soldiers in an Army are carefully rank'd, and put into their particular Posts ' or Stations, and therefore *τάταγμα* signifies a Band ' or Legion ; which makes it clearer yet, that all ' supreme Governors are promoted by God in a ' more immediate and peculiar Manner.

'Tis also by such *conclusive* Arguments, that he pleads for the *signal* Moderation of the *Church* of *England* at the Reformation ; ' For, saith he, pag. ' 115, in that great Work She took not one Step, ' but with Countenance from the Civil Power, and ' in Concurrence with it.

WHO should not believe, that the Body of the *Clergy* made a *Scheme* of *Reformation*, and earnestly recommended it to the King, and Parliament for their Concurrence ; whereas the greatest Part of the Priests were against that good Work, and that notwithstanding their Opposition, it was finished *Authoritatively* by the *Civil Power*.

I must

I must not forget, that under pretence of praising the *Loyalty of the Church*, Dr. Warren is continually *Flinging* his *Censer*, full plumb, into the King's and Queen's Face, but with an humble *Protestation* that he can't reach them: ' And no wonder, *saith he*,  
 ' I should want a Talent for their just Encomium,  
 ' when that may be the Case of choicest Orators;—  
 ' the Sons of Eloquence may be all silent, as unable to reach their transcendent Character. And  
 ' as for my unworthy self, who am none of them,  
 ' I have but this one Word to say, that all we can  
 ' think and speak of their present Majesties, and  
 ' all we are able to do for them, can never exceed  
 ' their real Merits. pag. 144.

' 5. THIS also is that Church which enjoyed  
 ' LUCIUS the first *Christian King*, pag. 3.

*Answer.* Dr. Warren speaks as positively, as if he had taught King *Lucius* his Primmer, or been one of his *Chaplains*, whereas some are of Opinion there never was such a Man in the World, and 'tis thought to be a downright *Fable*.

' 6. THAT Church had the *Honour* to have born  
 ' in it, the first *Christian Emperor and Empress*,  
 ' namely, CONSTANTINE the Great, and the  
 ' Most Religious HELENA.

*Answer.* What Power has Robert Warren to *Naturalize* Foreigners without an *Act of Parliament*. The Place of *Constantine's* Nativity is very uncertain, for the Words of *Enemius* in the *Panegyrick* of this *Emperour*, seem to relate not to his *Birth*, but to his *Inauguration*. O fortunata, & nunc omnibus terris beatior *Britannia*, quæ *Constantinum* Cæsarem prima Vidisti. Happy Britain, the Country which first did see *Constantine* to be a Cæsar. As for his Religion, he was bred up in *Idolatry*, and so continued in it till he was about five and thirty Years of Age.



WHAT Country his Mother *Helena* came from, or whether she did ever so much as set her Foot upon *British* Ground, Historians say not. She was a superstitious old Woman, to whom, 'tis said, the *Invention* of the *Cross*, so profitable to the *Popish* Clergy, is owing. As for the Name of Empress, she does hardly deserve it, for she had been expelled by her Husband *Constantius Chlorus*, not only before he came into *this* Island, but even before he had the Dignity and the Title of *Cæsar*. No doubt, she had been no better than she should be, for that *Prince* is much commended for his *Benignity* and *Justice*.

LET it be how it will, I promise to disturb neither King *Lincius*, nor *Constantine*, nor his Mother *Helena*, if Dr. *Warren* is willing to enter into a sort of *Composition* with me, and take *Pope Joan* into his Protection, the unfortunate *Pope Joan*, whom a squeamish, and over-busy foreign Minister, had formerly attempted to annihilate, and whom Professor *Spanheim* of *Leyden*, has in a very learned Book Reinstated in her real Existence.

AND indeed JOHN ENGLISH, for such was her Name, has been a true *Britan*, educated in the Church of *England*, and famous for a sound and bright Judgment, Eloquence, and Learning, but above all for Zeal and Devotion, which Christian Charity forbids us to call by the Name of *Disimulation*, and *Hypocrisie*.

THE very Circumstances of her Misfortune are a plain Demonstration, that this illustrious Person was more intent upon the Discharge of her Duty, and the Ministerial Functions, than the Preservation of her Life.

HER Chastity ought not to be brought in Question, when she might possibly have a lawful Husband. As for taking upon her the Sacerdotal Dignity, she did, no doubt, flatter herself to have,  
like



like a *Prophetess*, an extraordinary Mission ; or she acted in Conformity to the receiv'd Opinion, that the *Election* of a *Pope* is made by an immediate Direction of the *Holy Spirit*.

WHAT does Dr. *Warren* think of *Ursula* at the Head of *Eleven Thousand Virgins*, all *Martyrs* bred, and born in the Church of *England*. I hope, he will not forget in a second Edition, *these* Great and Signal Characters, and such as no other Church is able to boast of.

' 7. I shall, saith Dr. *Warren*, add one greater Honour than them all, [better, and better, quoth he] namely, that as the Religion of our Church was Sealed by the Blood of *King Charles the First*, the *first Royal Martyr that ever was in the World*, so at his Death he left her the richest Legacy he could, even the most honourable Character that could possibly be bestowed on the best of Churches ; for this Advice he gave to his *Royal Sons*, the best Profession of Religion I have ever esteemed that of the Church of *England*, &c. p. 3.

Answer. No doubt, these Noble Thoughts came into the Head of Dr. *Warren*, when he mounted the *Rostrum* upon a 30th of *January*. I wish, he had been sweetly dispos'd, to put his Reasoning in a regular Syllogism, for I verily believe, that *Aristotle*, that great Master of Arts, could hardly have done it.

What does he mean, in recommending the Religion of thy Church, as Sealed by the Blood of *King Charles* ? Don't these Expressions seem to put the Death of that Prince upon the same Level with that of JESUS CHRIST ? This is a new Way of preaching the Gospel, to abuse Religion by the Gusto of Sovereigns.

Dr. *Warren* does pun mightily upon the Word FIRST. *Lucius* the First Christian King. *Constantine* the First Christian Emperour. *Helena* the First

*First Christian Empress. Charles the First Royal Martyr.* I can't imagine in what the *Honour* of *Precedence* in being *Murdered* does consist.

I am very sorry, that King *Charles* has purchas'd, at so dear a Rate, the vain, and empty Title of being the *First Royal Martyr that ever was in the World*, a Title, which, I am afraid, may be disputed by *Conradin* King of *Naples*, who was beheaded *Anno 1269*, in his Capital, for denying the *Pope's* Power of *deposing* Princes, and may, upon that Account, put in his Claim, as the *First Royal, and Protestant Martyr*.

As for the *Legacy*, let it be very *Rich*, the *Richest* in the *World*, yet *Two* of the *King's* Children, [some say *three*] did scorn it, and declar'd themselves *Romanists*. I am glad, that by their *Renunciation*, the *Legacy* is devolv'd upon King *GEORGE*, whom God Bless.

8. THE last *Beauty* of the Church of *England* is very singular. ' *Pope Paul* the IVth made this ' Offer to Queen *Elizabeth*, that if she would but ' own his Supremacy, he would confirm our Way ' of serving God, &c. pag. 4.

*Answer.* I let this drop very gently, for, if I am not mistaken, Dr. *Warren* is asham'd of it, and promises to suppress it in his next Edition. As for me, I had rather have the *Honour* to be condemn'd by the *Whore* of *Babylon*, than to have the *Disgrace* of her *Approbation*.

### *The CREEDS considered.*

I enter the first Chapter, but as the Author has thought fit, instead of *plain*, and *intelligible* Instructions, to pay his Auditors with *Figures* and *Trophies*, I'll make but few general Remarks.

' The Principles [of the Church], *saith* he, are ' Sound and Unexceptionable. They agree well ' with



‘ with the *three* Holy Creeds, and also with the  
 ‘ *four* first general Councils, p. 7. To which I  
 answer.

1. Dr. *Warren* forgets that he has subscrib’d to  
*Seven Creeds*. 1. To the Creed called the *Apostles*  
 Creed. 2. To the *Nicean*, first Edition, Anno 325.  
 3. *Ditto*, second Edition, with *Amendments*, Anno  
 383, in the third Council of *Constantinople*. 4. *Ditto*,  
 third Edition, with *further* Amendments, in the  
 ninth Century, or thereabout. 5. To the *Atha-*  
*nasian* Creed, about the sixth Century. 6. To  
 the Book of Canons. 7. And to the thirty-nine  
 Articles.

2. I wish that the *Creed-makers* had kept religi-  
 ously to the *Expressions* of the *Holy Scripture*, and  
 not taken the Liberty of *coining* new Words, un-  
 der Pretence of explaining the Doctrine *more fully*,  
 and *more clearly* than the *Apostles*.

3. WHY so many CREEDS, as if *Religion* was  
*intended*, for *nothing else but to be mended*? How  
 many more shall we have before the End of the  
 World? Dost thou not think that when Servants  
*change* their *Livery*, there’s very good Reason to  
 believe, that they have also *changed* their *Masters*?

4. I can’t forbear taking Notice of Dr. *Warren*’s  
 bold and surprizing Conclusion, p. 6. ‘ So that if  
 ‘ we may be saved by that *Faith*, which was thought  
 ‘ *sufficient* by the *Apostles* and the best of Christians,  
 ‘ we need not seek a *new* one from any Church in  
 ‘ *Christendom*.’ As if the *Apostles* knew any thing  
 of the *Nicean* and *Athanasian* Creeds, or of the first  
*four* general Councils; and also if the Clergymen of  
 the *fourth*, *fifth*, *sixth*, *seventh*, &c. Centuries, are  
 to be accounted the *best* Christians in the World.

WATER-



## WATER-BAPTISM.

I find, Dr. Warren does not much care to say with the Apostle Paul, *I thank God, I baptized none of you*, for he recommends earnestly *Water-Baptism*, as highly beneficial, and necessary, even in contradictory Circumstances.

‘ Art thou holy? Be *baptized*, for of such is the Kingdom of Heaven. p. 9.

‘ Art thou not Holy? Be *baptized*, for it is an Ablution of the worst Impurity, *ibid.*

2. Where does he read in Scripture, that JESUS CHRIST has *peremptorily commanded Water-Baptism*, as he affirms it, pag. 8. No doubt, he has in View, *Matt. xxviii. 19. Go ye disciple all Nations, baptizing them in the Name of the Father, &c.* But wherever we read the Word *Baptize*, must it be immediately understood of *Water-Baptism*?

3. There's Mention made in Scripture of *four Sorts of Baptisms*. 1. *Water-Baptism*. 2. *The Baptism of Spirit*. 3. *The Baptism of Tribulation*. 4. *The Baptism of Instruction*.

4. *Βάπτω, Βάπτίζω, 729* do not only signifie to *Dipp, Immergere*, but also *Imbuere, Tingere*, to imbrue, to make a Dye, in which Signification the Word is applied *Metaphorically* to the *Mind*, even in the *English Tongue*, for a good and sound Instruction is the *true Dye of the Soul*.

5. Tis of the *Baptism of Instruction*, that Jesus Christ speaks, when he saith, *disciple all Nations, Baptizing them*. He does not say, *Disciple all Nations*, and then *dip into*, or *sprinkle them with Water*, but *disciple, baptizing, &c.* So that it appears, that the Sort of *Baptism* here commanded, is the *Means*, the *Instrument*, the *Method*, and *Subject* of the *Instruction*, by which the Profelyte is improv'd in his Knowledge; whereas a Man comes out of the Pond

no more nor less knowing than he was before. In short, *Jesus Christ* orders his Disciples to convert all Nations, by *imbruing* them with the full *Doctrine* that relates to One God the Father, to the Son as Mediator, and to the *Influence* and Effects of the Holy Spirit.

## The LORD'S SUPPER.

Dr. *Warren*, according to his *usual* Method, finds Great *Mysteries* in the *Lord's Supper*. ‘ As the former [Water-Baptism] is *with him*, a Vivificative Infusion of Divine Life into Souls, or a making Way for that Infusion; so the latter [the Lord's Supper] is Nutritive, as adding to that Noble Principle, by invigorating, or increasing it, p. 11.

But what's all this to the Purpose, when the *Revelation* is not of his Side? Let him prove by Scripture the Necessity of a perpetual Observance of that Ceremony? And also its Virtue and Efficacy by the same Authority, in plain, clear, and positive Words? And then I'll speak to him.

The great Indignation which Dr. *Warren* does justly shew against *Transubstantiation*, p. 13. convinces me that he is no *Romanist*; but I can make no Sense of the following Words, except he be for the *Ridiculous Doctrine of Impanation*, or an *Occasional Lutheran*. ‘ 'Tis [the Supper] the great Instrument of their Conjunction with him. — Can any Union be closer, than what is made between us, and Things we eat and drink, which become one with us by Digestion, and physical Incorporation,’ p. 11: I wish the Doctor may understand himself.

## LITURGY.

THE *Liturgy* comes next: It may be ‘ most pious, judiciously composed, and appositly and  
D ‘ excel-



‘ excellently worded.’ (In the Judgment of Dr. Warren) p. 22. But, why we should like *Babes* be confin’d to that *Form*, I see no Reason, since every Body knows his own Wants, and spiritual Circumstances, and ought to pray by the *Spirit*.

’Tis our *Duty* to pray frequently, upon which Dr. Warren is so kind, as to confirm that *laudible* Practice by his *venerable* Antiquity.

‘ SOME did pray *three* Times a Day, p. 24. but whether that Number had any Relation to the ‘ Blessed Trinity of the Holy Mansions.’ The Doctor is uncertain. ‘ Elsewhere we find the Hours of ‘ Prayer more fully accounted for, viz. they prayed ‘ in the Morning, because the Night being past, God ‘ enlightens us with the returning Day. 2. At the ‘ third Hour [our Nine] namely, because *Pilate* ‘ then denounced Judgment against the Lord. ‘ 3. At the Sixth [our Noon] because he was then ‘ suffering on the Cross. 4. At the Ninth [three in ‘ Afternoon] because all Things were disturbed, ‘ and frightened with his Crucifixion. 5. In the ‘ Evening, because Night is given us for Rest after ‘ our daily Labours.’ I never thought the *Fathers* were so mysteriously pragmatical.

### *Bowing at the Name of JESUS.*

THE *Ceremonies* of the Church, p. 158. which Dr. Warren does represent as *grave* and *decent*, and free from *Levity* and *vain Affectation*, deserve a particular Consideration.

I begin by *Bowing* at the Name of JESUS, of ‘ good Use, saith the Author, at least in the Re- ‘ hearfal of the Creeds, as testifying his Divinity, ‘ against *Deists* and *Socinians*, not to mention *Jews* ‘ and QUAKERS, p. 162.

I deliver to Dr. Warren, as to a proper Officer, the *Deists*, *Socinians* and *Jews*, to be by him buffeted,  
b ut



but what Business has he to meddle with the People called *Quakers*, and to put them in such bad Company.

I am surpris'd at such a Proceeding so little *expected*, so *uncharitable*, and so *unworthy* of a *Christian*; and pray what's become of the Man, who lately pretended to be *sweetly* disposed towards his *Dissenting Brethren*? *The Tree is known by its Fruit.*

DOES Dr. *Warren* believe, that a *Figure* of Rhetorick [*not to mention*] will be a sufficient *Apology* for such a vile Aspersion.

THIS Accusation is not only *Groundless*, but *ill timed*, and must fall very *heavy* upon himself, when he is defending an *insignificant* Gesticulation, in Breach of, and contrary to the *Rules* of his Society, which expressly forbid the Use of any other *Ceremonies*, but of those which are ordered by *Law*.

THE Reason that he gives for that Custom, discovers the Weakness of his Judgment, and the Rashness of his Zeal: 'Tis, *saieth he*, of good Use, as 'testifying the *Divinity* of *Jesus Christ*.

BUT, why *such* a Motion of the Body, which is commonly practis'd amongst Men, in their reciprocal Visitations, should now be a direct *Acknowledgment* of the *Divinity* of our *Saviour*, I cant understand.

HIS *Critical* Notes upon *Philip ii. 9, 10.* seem, by the *ejaculatory* Prayer, *O most holy and glorious Jesus, &c. p. 164* to be the *Scraps* of a *Sermon*. They are all of a Piece with the other Remarks, *A loud Nothing*, or according to the *Italian* Proverb, *Buono per la Predica*; and design'd to make the *ignorant* People admire the *profound* Learning of the *Preacher*; for he finds in that Text, by the Help of two or three *Greek* Words, and an *Hebrew* one, the *Eternal Generation* of the Son of God. 'By giving *Christ* his Name, *saieth he*, must be meant giving him his Person, which indeed was

‘ given him by God, as much as a Father gives  
 ‘ Being to his Son, p. 163, 164.’ Whereas *Paul*  
 does speak of a *Name*, or rather of a *Power* above  
 all *Powers*, which has been given to *Jesus Christ*,  
 not from *Eternity*, but at his *Death* or *Resurrection*.  
*He became obedient unto Death, Wherefore God also*  
*bath given him a Name, which is above every Name.*  
 But *Dr. Warren* does not scruple to murder the  
 Meaning of the *Scripture*, so long as he has an Op-  
 portunity of spitting his *Venom* upon our innocent  
 People. God keep us from such Criticks.

HE must take for himself his own *Bombastick*  
 Words, p. 186. ‘ As some stumble at Straws, and  
 ‘ start at Shadows, and puzzle themselves with  
 ‘ meer Nothings; so others seek for Knots in Bul-  
 ‘ rushes, and find out strange Things, where there  
 ‘ are none, or frame them where they are not to be  
 ‘ found.’ As *Dr. Warren* has done upon this Oc-  
 casion.

BUT I perceive, I am out of my natural Temper,  
 I hope, Friend *A. C.* thou’lt be so kind, as to for-  
 give me this small Token of my just *Indignation*.

### *Signing with the Sign of the CROSS.*

I shall be as short as possible upon the other *Ce-  
 remonies*, tho’ *Dr. Warren* doth represent them so  
*incomparable*, and so very *alluring*, that his *Ma-  
 nagement* is enough to *reinstate* me in my former  
 good Humour

HE speaks with a great Deal of *Contempt* of the  
 Sign of the *Cross* in Baptism, p. 160. ‘ It is, *saieth*  
 ‘ he, but a poor Aereal Figure——It adds no-  
 ‘ thing to the Virtue or Perfection of Baptism, so  
 ‘ omitting it, can neither diminish its Substance,  
 ‘ nor detract from its Efficacy.’ And pray what  
 is it good for? Is it to *drive away* the *Flies* from  
 the Child’s Face? O, a much greater Use! ‘ It  
 must



‘ must make them [the Spectators] more intent  
 ‘ upon the Redeemer’s Service, and more faithful  
 ‘ in it, as it puts them in Mind of that immense  
 ‘ Favour, his bitter Death for them, p. 160.

THIS is very witty, Dr. *Warren* is an agreeable and wonderful Master of that Part of Rhetorick called *Invention*: But is he not a naughty Boy to overlook his Task? I mean the Reason alledged by *Authority*, that *the Sign of the Cross is a Token, that the Child shall not be ashamed hereafter, to confess the Faith of Christ, &c.*

I own, the *Officiant* promises more than he can see perform’d, yet I believe the Sign of the Cross might be turn’d into a *charitable Vow*. I wish the Child may bear all the Crosses of this miserable World as easily, as this poor Aereal One.

### *Kneeling at the Communion.*

THE Dispute relating to the *Posture* in which the the *Communicant* ought to receive the *Bread* and the *Wine*, is a Controversy in which we *Quakers* are not at all concern’d.

BUT if thou should accidentally require my Opinion about it, I am not willing to disappoint thy Expectation.

THE Reason Dr. *Warren* gives for *Kneeling*, is,  
 ‘ That, we having in that solemn Ordinance near  
 ‘ Access to the Most High God, and even aston-  
 ‘ ishing Familiarity with him, it becomes us to ap-  
 ‘ proach Him in so humble a Posture’ [Kneeling]

Now Friend *A. C.* if thou pleasest to make an *Impartial Quaker* an Arbitrator in this Case, I think Dr. *Warren*’s Conclusion is wrong, and that if the *Familiarity* be so *astonishing*, there is no other *Posture* answerable to that *Familiarity*, than *Sitting*.

In vain does he pretend, that ‘ of all Postures  
 ‘ used at the Eucharist, Sitting may well be the  
 ‘ least Reverential, if we consider who began it.’

For

For, pray, who began it but the *Apostles* in Presence of Jesus Christ! Is it not said positively, *Mat.* xxvi. 20. *Mark* xiv. 18. *Luke* xxii 14. that Jesus Christ sat down, and the Twelve Apostles with him? And did not their Way of *Sitting* at Table, which was somewhat between *Sitting* and *Lying*, demonstrate the most astonishing *Familiarity* that can be conceiv'd?

Is it not, Friend *A. C.* a great *Presumption* to contrive *Modes* of Worship, as more *Reverential* than those practis'd by the *Apostles*, with the Consent of their *Master*; and if the Congregations which receive it *Sitting*, must be condemned, are they not condemned in very good Company?

‘ But, saith Dr. *Warren*, the *Arians* were the first who introduc'd it, [the *Sitting Posture*] when they denied Christ's Divinity ——— A Precedent so unworthy, that, as no good Christians can be proud to imitate it, so neither can they do it for the Sake of their Example, *p.* 162. This is a down right *Fiction*, contriv'd for no other View, than to raise a *Mob*, and throw *Dirt* at those who do not receive the *Supper* in a *Kneeling Posture*.

I suppose Dr. *Warren* has taken upon *Trust*, this groundless Imputation, as well as the Assertion *p.* 161. that the *Romanists* pay *Adoration* to the *Host* only when it is *Elevated*; whereas they do actually worship it in all Places, and at all Times, especially at the *Communion*

But I am much more surpris'd, that Dr. *Warren* should be ignorant of the very Particulars of his own Liturgy. I have carefully perused that Part which relates to the *Communion-Service*, but I can find no where, that either before, at, or after Consecration, the *Symbolical Body and Blood of Christ*, [the Bread and the Wine] is offered up to God by the Priests, as he affirms, *p.* 166.

How



How glad am I, that one who is called a *Quaker*, should be capable of rectifying *Robert Warren*, the Master of Masters in his own *Trade*.

### *Bowing to the EAST.*

A fourth *Ceremony* is adoring towards the *East*, or doing religious Reverence and Obeisance towards the *Communion-Table*. It seems, the Practice or Omission of it, is left to the good Will and Pleasure of every Body, ‘A fair Indication, saith Dr. *Warren*, that our Church is not for our running too far, where we go upon weak Grounds, p. 164. But if there be but a *weak* Foundation for that *Ceremony*, why does he call it a ‘pious Reverence, ‘not unfit to be paid to God’s Majesty, in the ‘Place of his publick Worship? *ibid*.

If the Worship was towards the *West*, where the *Font* is placed, I make no Manner of Doubt, but Dr. *Warren* would cry stoutly, a laudable Custom, to put People in Mind of their *Baptismal Obligations*; but now he is furnished with another Story.

DR. WARREN assures us, [*in Verbo Sacerdotis*] ‘that *Adam* did worship his Maker by bowing towards the *East*, p. 165.’ From whence he has receiv’d an Intelligence of that high Importance to Religion, I can’t tell: No Doubt it must be from the old *Records* left in the *Ark*, which, if we believe Travellers, is still to be seen upon Mount *Ararat*.

HE adds, ‘that Reverential Ceremony was altered in *Solomon’s* Time, for substantial Reasons, ‘but it was reviv’d in Opposition to the *Jews*, when ‘they had ungratefully, and unworthily rejected ‘the *Messiah*, and wickedly slain him, p. 165. Another Piece of *Secret History*, known to no Body but to the Author, and eminent Virtuoso in *Quodlibetex quolibetisms*.

I am apt to believe, that Dr. *Warren* has another Reason *in pecto*, and the very best of all, which he does industriously conceal, *viz.* that the *Priests* out of Gratitude can do no less, than pay due Reverence to the *Altar*, their great Benefactor, by which they live *plentifully* and in *Tranquillity*.

### *White Surplice.*

*White Surplices* make the *Priests* look like Malefactors who are condemned to do Pennance in a white Sheet, yet I dare say nothing against that Custom; ‘ That white *Vestments*, saith the Author, ‘ *p.* 167. are most suitable to God’s publick ‘ Service [*N. B.* in the Christian Church] we have ‘ the Judgment of the wisest Man that ever lived, ‘ attested by his open Royal Approbation, even ‘ the famous King *Solomon*.

### *Church-Musick.*

I cannot agree with the Author, that ‘ Church- ‘ Musick, as it affects the Mind, and so elevates ‘ the Soul, and raises her Devotion, *p.* 168.

If Dr. *Warren* had a large Account of vast Sums of Money to draw up, I leave it to him to judge, whether an *Italian* Consort would be a suitable Preparatory to settle a true Ballance of *Debtor* and *Creditor*.

Do not *Musicians* brag, that by the *Charm* of the *Sounds*, they can make *Fools* of their Hearers, by throwing them into *Melancholy*, Excess of Joy, or of *Anger*; which shews that *Musick* is able to deprive People of their *Understanding*; whereas the Service of God ought to be rational. The more the *Ear* is pleased, the less the *Heart* can sedately and leasurely fix its Thoughts upon the essential Object of Devotion.

I have



I have on my Side, a vast Number of Persons, who prefer the plain Service of a *Parish Church*, to that of *Cathedrals*, where their Animal Spirits are continually put in convulsion by the *rattling* Noise of the *Organs*.

THERE's neither Piety nor Devotions in *Sounds*: that is the only Prerogative of the Sense annexed to Words. Now I have taken Notice, that in a particular Part of the *Church-Service*, Organs do play a voluntary, that is, an instrumental Noise is heard, and no Body a singing: What is that *Rumbling* for? Does it not hinder the Assistants from making with a quiet Mind, serious Reflections upon the great Business they are about? Would it not be better, there should be an absolutely profound Silence in the Assembly, to give an Opportunity to sincere Christians to recollect themselves, improve their Thoughts, and beg the Influence of the Spirit.

### *Episcopal Government.*

THE Author has heartily spent, in Favour of *Episcopacy*, *Ordination*, *Excommunication*, and *Ab-solution*, and against *Lay-Elders*, whom his Soul does abominate, above one Third of his whole Book: So natural it is for a Man to enlarge upon the *Usefulness*, the *Beauty*, and *Excellency* of his *Trade*.

HE is very lavish of his gaudy Rhetorick, and so full of Repetitions and of Conjectures, instead of *sound* Arguments, that 'tis difficult to follow him amongst the Briers: Besides, that Controversy being common, and in a Manner worn out, thou can'st not expect I should enter deep into the Merit of the Cause.

I hope Friend *A. C.* thou wilt be satisfied, if I examine *Dr. Warren's* Reasons, so far as he pleads *Scripture* for his *Voucher*; but, for his *venerable Antiquity*, viz. Fragments collected from the

E

Canons

*Canons of the Apostles, and Apostolical Constitutions*; Books that he knows, or ought to know to be *spurious*; or from those who are called *Fathers* of the Church, I think their *Authority* does not deserve the least Consideration.

I own these *Authors* are lawful Witnesses of the Opinions, Customs and Manners of their Times, but they were all *Bishops* or *Priests*; and is it equitable, they should be *Judges, Witnesses* and *Jury-men*, in their own Case, when it was their *Interest* to magnify their Power and Authority? And to prove that they have done it, I appeal to Dr. *Warren's* own Quotations.

THE *Author* pretends, that *Episcopacy* is of *Divine Institution, co-eval* with the *Apostles*, and ought to continue without any Alteration untill the End of the World, *vide p. 32. &c.*

1. I answer, if that Government was *essential* to the Church, God in his Goodness, would undoubtedly have declar'd it in positive, clear and plain Words; without leaving an Institution of that Importance to Dr. *Warren's* Logick to make out.

2. I confess, that if a *bare* Name could decide the Question, they were in the Time of the *Apostles* *ἑπισκοποι* Overseers or *Inspectors*, settled in several Places, for the Promotion of the Gospel, and for the *Instruction* of the Profelytes; but the Scripture does not enter into Particulars, relating to the Method of their Election, their Number, in any individual Place; nor the Nature, Extent and Power of their Undertaking.

3. THE *Jews*, (besides the Temple, the grand Place of Worship) had several Synagogues, and private Schools, where the Law of *Moses* was explain'd, and nice Points of Religion discussed in their Way; but it does not appear, that the Presence of the *sacred Butchers*, I mean the *Priests* and the *Levites*, was essentially necessary to those Assemblies.



semblies. *Priests* and *Scribes* are not *synonymous* Words in the New Testament.

'Tis very likely, that the *very primitive* Christians, being all of them *converted Jews*, did, in an *Human*, but *Godly* Prudence, follow the Method they were used to, in Places appointed for their Instruction, common Edification, and the Glory of God.

4. BUT Episcopacy, which has reigned so long in the Church, and does still prevail beyond Sea, has another Origin; for as soon as the Gentiles had in a vast Number embraced Christianity, about the second Century, they brought their Rites along with them, and the *Heathen Pontifical Government* was made the Form, and Model of *Episcopacy*.

THAT appears almost to a Demonstration, because the *Bishops* have taken the *Vestments*, the *Mitre*, the *Staff*, and the other *Insignia* of the *Heathen* Priests, and that the *Bishopricks* in most Places were divided according to the Extent of the *Pontifical* Jurisdiction, which corresponded with the Civil Power.

Dr. *Warren*, pag. 2, is too positive ' That ' Episcopacy was the only Government in the ' Church for fifteen Hundred Years, after the ' Time of the Apostles; ' for several pious Men have, from Time to Time, given their Testimony against the Corruption of the Gospel, but they have been barbarously persecuted and destroyed, at the Instigation of the *Pontifical* Bishops, for Instance, the *Albigenses*, and *Waldenses*, &c.

I shall end this Article, by taking Notice of the contemptible and opprobrious Name Dr. *Warren* gives to the *Apostles of the Son of God*, whom he calls EMISSARIES, pag. 74. But, on t'other Side, he is not sparing of his Praises in Commendation of the *Bishops*, whom he puts upon a *Level* with *Kings*,

and *Princes, Angels,* and JESUS CHRIST, yea, above GOD Almighty, as thou may'st see by this, which follows.

‘ Our present Bishops are generally of remarkable Humility, Meekness, and universal Goodness, *p. 34, 41.*—Sights put upon Bishops, are not not only Evil in themselves, but of dangerous Consequence to us, as tending directly to Heresy and Schism, *p. 40.* — The Bishop is *your King,* and accordingly Bishop's Chairs of Old were called *Thrones,* *p. 45.* — We are to receive a Bishop, even as an *Angel,* *p. 41.* — We are to account Bishops the Mouth of *God,* and to honour them as Gods, *p. 45.* — All of you follow the Bishop, as JESUS CHRIST did GOD *the Father;* the Presbytery, as the Apostles, *p. 53.* — The Bishop is *Papa,* as much as to say, *Father of Fathers,* that is, of Presbyters, *p. 43.* — When we pray to God, we are taught by his Eternal Son, to call him *our Father.* How honourable a Title therefore must *Father of Fathers* be, *p. 45.*

I am apt to believe, that this *odoriferous* Nosegay of *sweet-scented* Flowers of *choice* Eloquence, was presented by Dr. Warren to his *Grand-Papa,* at a *Visitation.* Let it be how it will, the *Bishops* out of Gratitude, can do no less than to remember the *Musick.*

## ORDINATION.

THE Author, in his fourth Chapter, *p. 62,* does assert, ‘ That no Man is a lawful Minister, but he that has receiv'd his *Licence,* or *Patent* for that Office from the Apostles, or their Successors, in a continued and uninterrupted Line.

‘ 2. THAT



‘ 2. THAT a *Cetus* of Laymen appointing one to be their Minister, is an Error, Nonsense, and Nullity, p. 65, 78.

‘ 3. THAT for a Layman to preach without an Episcopal Call, must not only be impudent Boldness, but an hainous Sin, daring Arrogance, and a dangerous Presumption, an evil Usurpation, p. 63, 64, 76.

I can't imagine what makes Dr. Warren fly into such a *Passion*, and forget his usual *Calmness*.

I agree with him, that in every Congregation or Assembly, there are to be certain Rules, or Methods, to prevent Confusion or Disorder, 1 Cor. xiv. 33. But all pious and sincere Christians being equally acceptable to God, it does not appear by the Scripture, that the Management of our *Religious Exercises* be necessarily *restrain'd* to any particular Set of Men. What should hinder a *serious Layman*, if the Brethren think fit, to be the Mouth of the Congregation in *Prayers, Thanksgiving, and Exhortations* to Piety, and Godliness.

BUT, *saieth* Dr. Warren, p. 65, ‘ To do it Publickly, and Authoritatively, *requires* special Designation to it.’ What does he mean by his Cramp-word, *Authoritatively*? Are not the *Notes*, or *Holy Writings*, which the *Apostles* have left behind them, sufficient, with the Help of the Holy Spirit, to guide and instruct the *Layman* in the Method, and right Way of praising God, and admonishing his Fellow-Christians to live soberly, &c. Do the *PRIESTS* pretend to go by another *Rule*? Why should the very same Words have a greater Force, and Authority, coming from the *Ordinated Lips* of Dr. Warren, than from the Mouth of a grave, and serious *Layman*, who has an *audible Voice*, and a good *Delivery*, and who does not speak *perfunctorie*?

I readily

I readily grant, that the *Apostles* had a *special Commission* to preach the Gospel, and to lay the *Foundation* of the *Church*, Matt. xxviii. 19. *Go ye therefore and disciple all Nations*; but how does it appear, that this *Charter* was to be for ever *exclusive* of all others, except the *Assigns* of the *Apostles* in a certain *Series*? Would not such a Grant have been inconsistent with the *Design* of God, that all Nations shall come to the *Knowledge* of the Truth, and contrary to the *Declaration* of JESUS CHRIST, *Those who are not against us, are for us*?

BUT that JESUS CHRIST'S Words; *Go ye, and disciple all Nations*, may be so *comprehensive* as to include others, and to reach perhaps to true Believers in common, I have, as a *Voucher* of my Assertion, a *Great Father* of the *Church*, and no less than the *RECTOR* of *Stratford Bow* in *Middlesex*, p. 75.

THERE are two other Texts of Scripture, which Dr. Warren does repeat very often, so much Stress he lays upon them, to prove the Necessity of an *External Mission*, Heb. 5. 4. *No Man taketh this Honour to himself, but he that is called of God*; from which he concludes, *They, that here go without this Call, run without their Errand*.

I Answer, that those Words are directly applied to JESUS CHRIST alone, as our *High-Priest* and *Mediator*, in which Capacity, he has no *Successor*.

The second Text is, *How shall they preach, except they be sent?* Rom. x. 15. it is plain, by the 11th, 12th, and 13th Verses, that the *Design* of the *Apostle Paul* is not to determine the *Nature* of the *Government* of the *Church*, nor of the *Ministry*, but to shew that the *Calling* of the *Gentiles* to the Gospel, was foretold by the *Prophets*, and that they were preached unto, by *Virtue* of an extraordinary *Commission* from *Heaven*. And what's that to the *PRIESTS* of this Time?



Three Arguments follow, which deserve Consideration, 'The Church is a Fold, the Members of it a Flock, and its Ministers Pastors or Shepherds; but then for Sheep to chuse and appoint their Shepherds, would sound harshly, and interfere with the Allegory.' p. 77. Granted, if the *Priest* is the *only* Rational Creature in his Parish.

'Evangelical Ministers are stiled Embassadors for Christ, 2 Cor. 5. 20. for the People to appoint Embassadors for Kings, would be High-Treason, p. 69.' This is a meer Declamation, for as the People don't appoint *Embassadors* for Kings, so on t'other Side, Kings have never the *Condescension* to send *Embassadors* to their Subjects. The Truth is, that the *English* Word *Embassador*, is more *Emphatical*, than the *Greek* Original; but in short, what should King GEORGE think of one of his *Embassadors*, who, instead of *Residing* in the foreign Court he is sent to, would take an *ignorant* and *lazy Hireling* at a *small Salary*, and commit to him the whole Management of Affairs, whilst he, *the Embassador*, is spending in the *Country*, the large Sums of Money he has receiv'd, to keep up the *Grandeur* of his *Master*?

The third Argument is included in this Question, p. 77. 'I beg of you, in Meekness, to prove clearly, that any ordinary Lay-men, in common Circumstances, or Capacities, did ever send out, or Ordain a Minister in the Primitive Times, or do any Ministerial Offices themselves.' That I am ready to prove with all the Facility in the World, provided Dr. Warren be willing to believe the *Scripture*, and not meditate an *Escape* at the *back-door* of ordinary *Layman*, and common *Circumstances*.

1-THE Examples of *Apollos*, and the Apostle *Paul*, shew that in the primitive Times, *Lay-Men* have taken upon themselves the *Ministerial* Office, with great

great Approbation, and the Honour and Glory of GOD.

APOLLOS being fervent in the SPIRIT, spake and taught diligently the Things of the Lord, knowing only the Baptism of John, and he began to speak boldly in the Synagogue, Acts xviii. 25, 26. 'Tis true, that afterwards Aquila and Priscilla expounded unto him the Way of God more perfectly, yet still he went on PREACHING, without any mention being made of his being either Baptized, or Ordained, Essential Circumstances, that Doctor Warren would not have forgotten, had he been Amanuensis to the Author of the Acts of the Apostles.

IF we believe Dr. Warren, the Apostle Paul was Ordained at Antioch, a long Time after his Conversion, Acts xiii. 3. and yet 'tis certain that he had no sooner embraced the Gospel, than straightway he preached Christ in the Synagogues, that he is the Son of God, and even at Jerusalem, under the Nose of the Apostles, who never advised him To an Ordination, Acts ix. 20, 29.

Dr. Warren, who cannot deny this Matter of Fact, answers, 'That the Most High God, who can dispense with his own Rules, did send Saul to that Work in an extraordinary Way,' p. 77, 78. This is nothing else but a mere Supposition, to serve a Turn; however, let it be so; But why should not this be likewise the very Case of several Lay-men among us, and in other Places, who may preach by a special Direction, and an inward Influence of the Spirit?

2. I observe, that the Apostles were so far from Domineering over the Lord's Flock, or calling the Lay-men a Dead Weight, as Dr. Warren does think fit to do, p. 71. that the Lay-men had their Share in the Management of Affairs of the greatest Consequence, as appears by the Choice, and Ordination of



of *Matthias*. If *Lay-men* may be concerned in the *Making* of an *Apostle*, Why not of an *Ordinary Priest*?

THE famous *Decree*, relating to *Circumcision*, and the *Ceremonies* of the *Law*, was Enacted in the Name of the *Apostles*, the *Elders*, and the *whole Church*; which last Word must imply some *Lay-men*, *Acts* xv. 22.

THE *English* Interpreters have, in their Translation, affected, without Necessity, the Use of the Word, *ORDAIN*; *For this Cause left I thee in Crete, that thou shouldest — Ordain Elders — in every City*, *Tit.* i. 5. Whereas the *Greek* signifies only to settle, without any Reference to that pompous *Formality*, which is now and then practised at *Lambeth* or *Fulham*, in respect of *Bishops* and *Priests*. No doubt, that *Settlement* was not done *Arbitrarily*, but with the *Concurrence* of the *Lay-men*, as it was done in the Election of *Deacons*, *Acts* vi. 5.

WE have in Scripture neither *Command* for, nor *Pattern* of *Ordination*, as it is done in our Days; a fair Indication that it is not of Divine Right. Yet since *Dr. Warren* pretends that the *Deacons*, and the *Apostle Paul*, *Acts* vi. 6. *ibid.* xiii. 3. were *Ordained*, let us see, whether it was done independently on the Concurrence of the *Laymen*.

It appears, that in both Occasions, the Solemnity was performed by Prayers, and Laying on of Hands, not in a by-place, and in Sight of few Witnesses, but in Presence of the whole Church.

The Laying on of Hands was an old *Jewish* Ceremony, which had in itself no intrinsic Virtue, entirely depending upon Custom, as shaking Hands with a Friend in Token of Friendship, or like the touching the *Paten*, the *Vessels* and *Flagons* in the *Communion-Service*.

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The whole Efficacy did undoubtedly flow from the fervent *Prayers* of the *Assembly*, or rather from *GOD Almighty*, who was graciously pleased to hear the *Petitions* of his *Servants*. And if it be thought fit to call this Religious Exercise an *Ordination*, then I may venture to say, that *Paul* and other *Servants* of the *Lord*, were as often *Ordained*, as there was a *Necessity* of *Begging* of *God* a *Blessing* upon any *New Undertaking*.

Now in those Occasions, tho' one of the *Apostles*, or any other serious Man was the Mouth of all the Faithful, yet the Prayer being in the Name of the whole Congregation, the *Multitude*, or the *Lay-men*, who joined in the same Request, were as much concern'd in the *Ordination*, as he who was the *Speaker*, by Virtue of the Extent and *Comprehensiveness* of *God's* Promise to those who Pray in the Spirit, *Matt. xviii. 19.*

That appears by *Acts* vi. 5, 6. *the Saying pleased the whole Multitude, and they chose — whom they set before the Apostles; and when they had prayed, they laid their Hands on them.* Where 'tis plain, that the *Acts* of *Praying*, and of *Laying on of Hands*, relate to the *whole Church*; that is, as much to the *Multitude*, or *Lay-men*, as to the *Apostles*.

In short, the Words are so placed, that (to make Use of the *Warrenian* Dialect) *Should a Jury of Critics Go upon this Case, How could they bring in their Verdict on the Side of the Apostles, exclusively of the Multitude?*

### *Excommunication and Absolution.*

Friend *A. C.* I have as long as I could, deferr'd the *Consideration* of this Subject, which I approach with a Heart full of *Grief*, and some *Tears*, when I reflect how many People have been murdered at the *Instigation* of the *Priests*, under Pretence of  
that



that pernicious *Doctrine*, for a stupid Opinion did, for many hundred Years prevail in the Church, that, to dispute the Legality, Justice and Equity of the Judgment pronounc'd by the *Church-Judicature*, was a most abominable Crime. And that if an *Excommunicate*, tho' never so innocent, did not submit to the arbitrary Conditions, or Penance imposed upon him, in order to his Reconciliation, he should be *Damned Eternally*.

But to do Justice to Dr. Warren, he affects to be very *Moderate*, and to carry his *Demand* no further, than a *Power* given by *G O D Almighty* to his *Ministers* to condemn *Sinners*, and to *absolve those who truly Repent, and unfeignedly believe his Holy Gospel*. Yet I do not think fit to leave him and his Brethren in quiet Possession of that *Privilege*, which is no where entred in the *Divine Records*, and is of a very dangerous *Consequence*.

I am afraid, the *Friests* may hereafter revive their old *Pretensions*, that it belongs only to the *Church*, to determine *Authoritatively* what is *Sin*, and to judge whether the *Excommunicate* be truly Penitent or not. And also to impose upon him a Penance *adæquate* to his Faults, (for Penance, I find, by p. 104, is requisite.) And, *lastly*, that the *Pardon* is void and null, except it be *Juridically* pleaded in the *Ministerial Court*.

I am justly alarm'd by Dr. Warren's big Words, ' Where the Holy Man condemns, God ratifies. [for in his *Dictionary*, a *Priest* and a *Holy Man* are *synonymous Words*.] ' They who here allow not a ' Divine Sentence to back the Human — turn ' [the Words] spoken by God's eternal Son, into ' a *Loud Nothing*, or poor *Impertinence* ; and as ' many as do that, must suppose the Holy Ghost ' puts a Cheat upon Men too, at the same Time, ' and condemn him as Guilty of base *Collusion*.' p. 87, 88.

Upon that Account, I desire nothing else but to come to a fair Reckoning with *Robert Warren*; and as the Reasons, which are commonly alledged for *Excommunication*, and *Absolution*, have one and the same Foundation, I shall examine them *promiscuously*, without any particular Distinction, as they come.

Dr. *Warren* gives, with a great deal of Warmth, the Negative to *Lay-Elders*, as not fit to be Ministers of EXCOMMUNICATION, 'Nor is it *saith* ' *he*, so agreeable, that they should, for that being *Spiritual*, for any to inflict it but *Spiritual* ' Persons, to whom our Lord committed it, would ' seem a degrading it below its Kind,' p. 89. Poor ' Man! He forgets that the *Church* is *Muzzled*, ' and that King GEORGE is the Grand *Lay-Elder* ' of the Nation, and under him all the *Lay-Chan-* ' *cellors*.

*Priestly Excommunication* is grounded upon no positive Command of *Scripture*, as I hope to prove: Shutting *Sinners*, or *pretended Sinners*, out of any Congregation, is an *Human Institution*, depending on the Nature of all Companies, which are authoriz'd to make *By-Laws* for Self-Preservation; and that Sentence issuing from a particular Society, cannot bind the Body of the Universal Church.

This Sort of *Excommunication* does not put the *Excommunicate* in a *worse Condition* before God, than he was before; except this, that due Admonitions being given to *Sinners*, who have no Room left to plead Ignorance, may prove a strong Aggravation of their Crimes, if they don't Repent.

However, I am of the Opinion, that if the *Priests* have received, for *Excommunication*, and *Absolution*, a *Spiritual Charter* from Heaven, *Exclusively* of *Lay-Elders*, 'tis not in the Power of any Mortal upon Earth to supersede it. Let us then see *calmly*, what Reasons the *Author* can muster in Favour of this *pretended Authority*. They are about



about five in Number, two of which, namely, the *first* and the *last*, are meer *Warrenisms*.

I. THE first Reason is grounded upon the *Honesty* of the *Church*, which no Body in good Manners, ought to bring in question. p. 58. ' The Church  
' openly avows, and every Day proclaims, in hun-  
' dreds of Places, that the Power of absolving  
' Penitents from their Sins, is lodged by God him-  
' self in his Priests; and then the Power of Binding  
' or retaining the same must be so too——The al-  
' fiduous solid Usage of our Church may be looked  
' upon as one substantial Argument to prove,  
' that all such Men can say against this ministerial  
' Power, is extravagantly weak and wild. And  
' therefore, her plain and honest Members having  
' so clear a Proof of this Matter, may rely upon  
' its Strength, and so maintain their Ground, by  
' a well fixed Confidence against all Objectors. For  
' being under Covert of so strong a Defence, they  
' may resolutely defy the furious Attacks of the  
' Bold.' Verily I believe, Dr. Robert Warren would  
make a tolerable good JESUITE.

II. THE three next Arguments having a seeming Sanction from *Scripture*, are intituled to more Respect.

I. *If thy Brother shall trespass against thee, go and tell him his Fault between thee and him alone——If he will not hear thee, take with thee one or two more——If he shall neglect to hear them, tell it unto the Church, but if he neglect to hear the Church, let him be unto thee as an Heathen Man, and a Publican, Mat. xviii. 15, 16, 17.* Upon which, Dr. Warren makes this Commentary, ' Our dearest Lord made it a stand-  
' ing Rule, that the Christian offending God, and  
' his Neighbour, and refusing to make Amends  
' upon Admonition before Witnesses, shall be  
' brought to the *Church Judicature*——This Ap-  
' peal thus directed by him, forcibly implies, that  
' the

‘ the Church has Punishment for the Obstinate, p. 86.

The Words of Jesus Christ prove the Truth of the *Alkoran* of *Mahomet*, as much as the Reality of the *Church Judicature*.

*Jesus Christ* speaks only of Differences between Neighbours; *Dr. Warren* adds sily [Sins against God] to enlarge the Power of the Clergy, and make them Judges of Consciences, at their Will and Pleasure.

The Word *Church*, is never taken in the New Testament for the Clergy, and I wonder at *Dr. Warren's* Confidence, to say p. 92. ‘ And so *Church* ‘ is commonly taken for the Governours of it, and ‘ is used in that Sense in the 34th Article of our Religion.’ A fine *Story* indeed, that the *Scripture* must be interpreted by the *Thirty Nine Articles*.

THAT Rule of Jesus Christ, which *Grotius* pretends to have been borrow'd from the Custom and Practice of the *Jews* was given to the Disciples, who were then all *Lay-men*; for, at that Time, there was properly no *Christian Church*, except we say, that Jesus Christ and his Disciples made up the *Church*; but our Saviour never pretended to have any Power of *Judicature*.

The Church, or Assembly here meant, must be the private *Synagogues* or *Schools*, which the People frequented for their better Instruction in the Law of *Moses*, to the Management and Oeconomy of which Places, the Presence and Approbation of the *Priests* were not necessary.

HAD Jesus Christ said, *if he neglect to hear the Church*, let the Church declare him an *Heathen* and a *Publican*; no doubt, in that Case, *Dr. Warren* would have been more than ordinarily clamorous about the Church Judicature, but the Power is given *exclusively of all others*, to the Plaintiff, or Prosecutor. *Let him be unto thee as an Heathen, &c.*

HERE



HERE is a *Warrant* of Condemnation and Execution, signed and delivered by Jesus Christ to a private Brother; and what's that *Penalty*? No doubt a very *mild* one, proportionable to the *Spirit* of *Meekness*, which is remarkable in this Chapter, where we have nothing but Admonitions to *Charity*, *Humility*, *Self-denial*, *Forbearance*, *Peace* and *Quietness*. This is the true *Key* to come at the Meaning of the Words.

Therefore, Friend *A. C.* observe, that the *Jews* were then subject to the *Roman Empire*, and that the *Tax-gatherers* being appointed by the Governor and Commissioners, were protected in all their arbitrary Proceedings, upon which Account, it was better to suffer Wrong with Submission, than to run the Risk not only to be cast, but also to pay Costs and Damages. In short, the Saying of Jesus Christ seems to come to this, *viz.* If thy Brother will not hearken to the Advice of so many Friends, bear the Injury with as much Patience as if thou had receiv'd it from an *Heathen Man* and a *Publican*, who is encouraged by the Government, and against whom there is no Remedy. This is true and Evangelical *Passive-Obedience*, and *Non-Resistance*, so much insisted upon in *Mat. v. 39, 40, 41.*

2. The second Proof of *Church-Judicature* is taken from *Mat. xviii. 18.* *Verily I say unto you, whatsoever ye shall bind on Earth, shall be bound in Heaven, and whatsoever ye shall loose on Earth, shall be loosed in Heaven.*

*Dr. Warren* is so pleas'd with this Text, that he prints the Words in very large Characters, and repeats them continually, as an *unanswerable Argument.*

His Misfortune is to cry Victory a little too soon, for there are two great *Omissions* in his Way of reasoning: *first*, he should prove (without being so *obstreperous*) that by *binding* and *loosening*, we must understand

understand Excommunication and Absolution, which I do positively deny. Secondly, that the Men, who Jesus Christ spoke to, were all in Orders of *Bishop* or *Priest*; whereas, as I have observ'd before, he addresses himself to his *Disciples*, that is, to a *Multitude* of such Persons who constantly followed him, and who were then all *Laymen*.

It is not said, *whomsoever ye shall bind ye shall loose*, but in the *Neuter Gender*, *whatsoever*, &c. Now let but one single Place of Scripture be produc'd, where to *bind* and *loosen* any Thing, is taken for the *Condemnation*, and the *Absolution* of any Man? Is it lawful to tack an Arbitrators Sense to the Words of *Scripture*, in a Point of such an Importance.

According to the *Genius* of the *Eastern Nations*, we have, in the holy Writings, several metaphorical Expressions borrowed from their different Methods of *fastning* and *opening Houses*.

The *Key* is sometimes an *Emblem* of a certain Post or Dignity, *Isa. xxii. 22. The Key of the House of David will I lay upon his Shoulder, so he shall open and none shall shut*, &c. And amongst us, the *Key* is the Badge of the King's, or Queen's *Chamberlain*.

It was also the Sign or Token of any *Rabbi* or *Master*, who had a Licence for teaching *Divinity*, according to the Law of *Moses*. In Allusion to that Custom, Jesus Christ speaks against the *Scribes* *Mat. xxiii. 13. Luke xi. 52.* and also promises the *Keyes of the Kingdom of Heaven* to the Apostle *Peter*, upon the Account of his being authorized to preach the Gospel.

In Consequence of a like *Simile*, *loosening* and *binding* is understood of the sweet Influences of Heaven, *Canst thou bind the sweet Influences of Pleiades, or loose the Bands of Orion, Job. xxxviii. 31.*



THIS is easily applied to the Words of Christ, which no Body can deny to be metaphorical, *whatsoever ye shall bind*: For they seem to be a special Promise, that God Almighty would take a particular Care of his Disciples in all their Necessities, and at their Request, would pour his *Blessings* upon them, and put a Stop to their *Troubles* and *Afflictions*. As if there were two large Channels reaching from Heaven to the Earth, and that the Faithful could by their hearty Prayers *loosen* or *restrain*, the *Bands* of their *Gates*.

THE Truth of my Explanation appears by the Connexion of the following Verse, *Again I say unto you, that, if two or three of you shall agree on Earth, as touching any Thing that they shall ask, it shall be done for them of my Father, which is in Heaven.* Mat. xviii. 19.

DON'T tell me, that the Word *again* denotes a different Subject; for it is put here *emphatically*, for a strong Affirmation and Explication, as thou mayst see *Heb. i. 5. 1 John ii. 8.*

3. The last Text of Scripture is, *Whosoever Sins ye remit, they are remitted, and whosoever Sins ye retain, they are retained,* John xx. 23.

BUT Dr. Warren does not seem to lay any great Strefs upon it. No doubt he is sensible of that infallible Maxim, *Quod nimis probat, nihil probat.* Either the *Priests* have an *unlimited* Charter to pardon Sins, or none at all; for the *Terms* being *absolute*, and not conditional, *whosoever Sins ye remit, &c.* in case they had in the Original the very same Import, as in the *English*, it would necessarily follow, that Dr. Warren, who pretends to be one of the *Assigns* and *Successors* to the Apostles, has not *barely* receiv'd Power and Commandment from God, to declare and pronounce to his People being penitent, the Absolution and Remission of their Sins, but that he is invested with full *Authority* to pardon all

Sins *peremptorily*, let Men be penitent or not penitent; and also to *retain* their Sins, that is, to send them into *Eternal Fire*, though they should truly repent, and unfeignedly believe the *Holy Gospel*.

BUT, as these *Pretensions* are very shocking, and directly contrary to the Spirit of Jesus Christ, so 'tis plain, that his Words must have another Meaning. Consider, that in the Scripture, *Sin* being very often taken for the Punishment of *Sin*, the *Jews* attributed the Cause of most Distempers, to the Crimes which had been committed, either by the sick Person, or by his Parents, *John ix. 2.* *2 Cor. v. 21.* Upon that Account it is easy to judge that the Design of our Saviour is to grant to his *Apostles*, the Gift of *curing Diseases*, as 'tis positively declar'd upon the very same Occasion, *Mark xvi. 18.* *They shall lay Hands on the Sick*, and they shall recover. They had also the Power of retaining *Sins*, that is, to *forbear* the Cure, if they thought it convenient; or to *inflict* miraculously a bodily Distemper, upon those who were scandalous, as upon the *Incestuous of Corinth*, according to the general Opinion of most Divines. *1 Cor. v. 5.*

III. THIS makes an End of all the *Scripture Proofs* that Dr. Warren has thought fit to offer. But all on a Sudden, the Man is seized with a violent Fit of the *Hypo*, and brings in very seriously such a *dreadful* Argument, or *Dilemma*, as wou'd make the very Hair of ones Head stand on End, which is, Either confess, that we have the Power of Excommunication, and of Absolution, or dare say, that the *Priests* have been, and are still the greatest *Rogues* in the World.

BUT, for Fear of any Mistake, I'll repeat his own Words, *p. 59.* 'If that be true, which some proclaim, that our Priests have no Right to absolve from Sin, and that in challenging it, they are false Pretenders, and what they do of that Nature



' Nature is by a Power incompetent, Lord!  
 ' What abominable Wretches do they make them!  
 ' For then as they daily trick People with sham  
 ' Absolutions——and only tantalize and abuse  
 ' their departing Souls by a Piece of Sacrilegious  
 ' Fiction, or Mockery, so they will be branded  
 ' for most Hellish Cheats, or a Crew of Blind, Spi-  
 ' ritual Juglers, base and villanous beyond Ex-  
 ' pression !

DR. *Robert Warren* seems to be in *Despair*, and  
 to have an ill Design upon his *Spirituality*, and that  
 of his *Brethren* ; I must in Love and Charity, in-  
 terpose.

No manner of Doubt, but formerly *some* of  
 the *Priests* have claimed the Power of *Excommuni-*  
*on* and *Absolution*, out of *Pride* and *Covetousness*,  
 but I am perswaded, that most of them are led by  
 Prejudices of Education, and that, tho' they be  
 mistaken in their Notions, yet their Heart being  
 sincere, and having nothing in View, but the  
 Truth, they do not deserve the opprobrious Name  
 of VILLAINS. I pray *God Almighty* to give them a  
 better *Understanding*.

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*A Kind INVITATION to  
Dr. Robert Warren, to come over to  
the People called Quakers.*

FRIEND A. C.

**T**IS Time to conclude this long Letter, and to tell thee in few Words, what is my Resolution.

DR. WARREN makes a great Noise about *Episcopacy, Ordination, and Apostolical Succession*, repeating continually, ‘No Man taketh this Honour to himself, but he that is called of God—How shall they preach except they be sent.’ Is he not sensible, that the Doctrine of *Uninterrupted Succession* is not only a meer *Chimera*, but also no less a Piece of bold *Assurance* than the Dogm of *Transubstantiation*?

THE most *ancient* and *illustrious* Families of *Europe*, can hardly trace their *Pedigree* to one Thousand Years, without some *Lacunæ*. O strange! If in the *spiritual* Genealogy of *Priests*, when we consider the vast Number of *Schisms* that have been in the *Church*, there were no *Intruders*; besides, this is to be observ’d, that a beautiful, and well shaped Child, may be *lawfully* begotten by a *Bastard*; but, in the *Priesthood*, *Spiritual Bastards* can  
get



get nothing else but a spurious Breed for ever.  
*Nemo dat, quod non habet.*

'Tis very certain, that when we look immediately behind us, a Space of one Hundred Years does justly appear a very long Time; and we freely own, that notwithstanding the Help of a vast Number of Books and Manuscripts, and Tradition, yet we are greatly ignorant of the Transactions of those Days. And do not Church-Divines sweat to make good the Ordination of Archbishop PARKER, in Queen Elizabeth's Time?

BUT which is very odd, as soon as we go up as far as *Fifteen Hundred Years ago*, then we are ready to believe, that the People of the *fourth Century* (with few, or no Books to direct them) must have known exactly what was done in the Church since Jesus Christ, and be thoroughly acquainted with the true Names of the Bishops in all Places, and of the Lawfulness of their Ordination.

IF the Romanists are at a Loss, how to account for the pretended immediate Successors of Peter in the See of Rome, What shall we say of any other Country?

Now, I am willing to put the Controversy upon this fair and short Issue, whenever Robert Warren shall think fit to accept the Proposal.

IF Dr. Warren does clearly, and without pleading Conjectures and Probabilities, upon his Oath, or Affirmation, deliver an exact List of his spiritual Ancestors, who can be no less, than

than two hundred Men, to the Time of the Apostles, and bring *Authentick* Records of their respective *Ordinations*, with the necessary *Circumstances*, and the Testimony of *Contemporary* Writers, or *Eye-Witnesses*: Then, upon such a Demonstration, I do hereby sincerely promise to become a true *Churchman*, and to submit to such a *Penance* as Dr. *Warren* shall think convenient, before he does *authoritatively* give me the ABSOLUTION.

BUT *Vice Versa*, I demand, and that is the Condition of this Proposal, that *Robert Warren* shall engage, in Case he is found deficient in his Proofs, and his *spiritual Pedigree* be doubtful, to lay down his *Gown*, quit all his *Benefices*, and come over to the good People called QUAKERS, who will run more than half *Way* to receive him.

I am afraid Dr. *Warren* will not have the Courage to part with Four Hundred Pounds a Year, tho' that *Loss* would properly be a great *Gain* to his Soul. However, the least Thing he can do, is to burn publickly all his Papers which are full of that *frivolous Doctrine*, and like an honest Man, to get into his Pulpit, and there and then declare, with an *audible Voice*, that he lays Claim to no more, than to be a *Parliamentary Priest*, ordained by a *Parliamentary Bishop*, and that he begs God's Pardon, and he is very sorry, and *repenting* from the Bottom of his Heart, to have, at any Time, pretended to a *special Charter* from  
Jesus



Jesus Christ and his Apostles; *exclusively* of *grave* and *serious* Persons, commonly called *Lay-men*; and moreover, that he is resolved to do so no more, but rather to make all his Endeavours to *convert* his *Brethren*.

I hope, Friend A.C. this is sufficient to answer thy Desires: The Peace of God be with thee, and thy Family.

*I am thy Friend,*

H. L:

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F I N I S.

1841  
No. 1000  
The following is a list of the  
books in the collection of the  
British Museum, which have been  
presented to the Museum by the  
British Association for the  
Advancement of Science, and  
which have been deposited in the  
Museum for the use of the  
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